

A
S U P P L E M E N T

TO THE

REGAL and ECCLESIASTICAL

Antiquities, Manners, Customs, Arms, Habits, &c.

OF THE

E N G L I S H,

By J O S E P H S T R U T T.

L O N D O N:

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P R E F A C E.

I NEED not, I presume, insist upon the usefulness of this Publication ; because it is evident, that from sources so authentic as the delineations found in old manuscripts are allowed to be, we may derive much light, not only to illustrate in many instances the obscurity of Ancient History, but also to explain in a more full, and certain, manner, the obsolete customs of our ancestors. They assist us to look back upon the times of old, and we see our progenitors, as it were, in person before us ; and though it must be granted, that these drawings are frequently very rude and uncouth in their appearance, it cannot be denied but that with all their defects they convey a much clearer and juster idea, of the habits and manners of the people they represent, than can be formed from the most finished, and elegant description.

The favourable reception which my two former publications of this kind met with, has encouraged me to proceed with this, which may properly be considered as a supplement to them both. In the second volume of the *Manners and Customs of the English*, there is a chasm, from the middle of the thirteenth century, to the end of the fourteenth ; which all my diligence at that time, from the want of proper and authentic materials, was ineffectual to supply. Not long since I discovered the manuscript from which the present engravings are taken, and they are in every respect suited to remedy the deficiency I then laboured under. With this view I have laid them before the public, to whose candor and protection, I freely commit the work.

The original designs, from which the engravings, which constitute this publication, are taken, were apparently outlined with a pen, and the shadows washed in with a colour somewhat resembling bistre ; they are very neatly executed, and though not coeval with the facts they represent, yet they are undoubtedly faithful pictures of the customs of the age in which they were drawn.

P R E F A C E.

I thought it unnecessary to burthen this work with the history at length of the several delineations contained in it, and have therefore confined myself to so much of it only, as seemed absolutely requisite to explain them, without obliging the reader at all times, to have recourse to the English History, where at pleasure he may meet with fuller information.

The manuscript containing these drawings is preserved in the Royal Library at the British Museum. By the writing and dress of the figures represented therein, it is evident that it was written and illuminated at the commencement of the fourteenth century. In the beginning of the book is a great variety of walled drawings, the subjects of which are taken from the Old Testament; these are followed by the portraiture of several Saints; beautifully painted and decorated with gold; then succeeds a calendar, the psalter, with penitential hymns, and the litany, divided into seven parts; the whole enriched with finished paintings, and ornamental letters of gold, equal, if not superior, in point of workmanship, to any thing I ever saw in any MS of that æra. The drawings from which the twelve following plates are engraved, occur in the psalter, at the bottom of the leaves; a drawing of this kind belonging to every page. I have selected all that relate to the English History; but a great variety of other subjects are therein depicted; such as the miracles attributed to the Blessed Virgin; the martyrdom of several Saints mentioned in the golden legend; grotesque figures, and the like.

This superb manuscript formerly belonged to Queen Mary, and was presented to her in the year 1553, by Baldwin Smith, a citizen of London, as appears by an entry made in the last page. The press mark is 2 B. VII.



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S U P P L E M E N T

T O T H E

Antiquities, Manners, Customs, &c.
of the ENGLISH.

P L A T E I.

NUMBER I. **I**N the first compartment of this plate is represented St. Ursula, with her virgin companions, on ship board.

NUMBER II. In the second compartment, is delineated their martyrdom. The outlines of this fable, as it stands recorded in the golden legend, are as follow: A certain British king, whose name was Natus, or Mautus, had a daughter called Ursula; she was a young lady of extraordinary beauty, and as virtuous as she was fair. The king who at that time reigned in England, having heard of her perfections, demanded her in marriage of her father. Natus received the embassy with great marks of sorrow, because the English monarch was a Pagan: however, at length he consented to the union upon these conditions: Namely, That the king of England should renounce paganism and be baptized; that he should send eleven thousand virgins, save one, to accompany Ursula to the English court; and that she should be allowed the space of one year to prepare herself for the nuptials, during which time the Pagan prince might have leisure to be fully instructed in the principles of Christianity. It appears that these conditions were complied

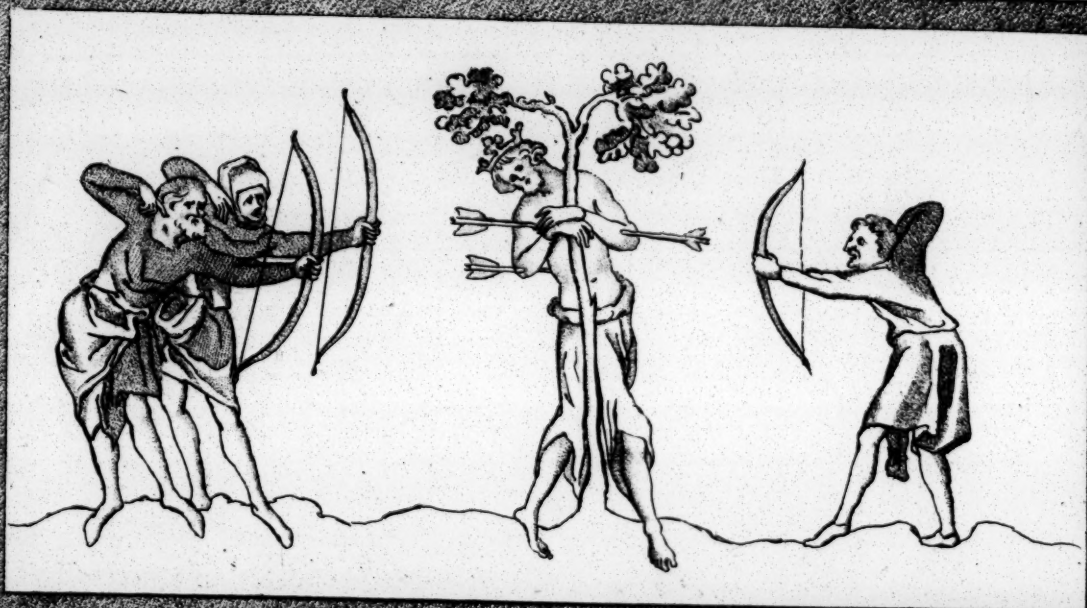
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plied with, and the virgins accordingly were sent to the court of Natus. Ursula persuaded all these ladies to embrace the Christian faith, and when they went on ship board together, they wandered about the sea coasts to Rome, and several other places; but touching on their return at a port which belonged to a heathenish and barbarous people, they all suffered martyrdom, rather than renounce their belief in Christ.

This preposterous fable Mr. Casley, in his preface to the Catalogue of the Royal MSS. imagines to have originated entirely from a mistake in transcribing the Calender. "Upon seeing," (says he) "in the twelfth of the calends of November *Undecimille Virgo et Martyr*, some blunderer read *Undecim mille*; and of course the words following must be changed into *Virgines et Martyres*, and so has raised the story of eleven thousand Virgins and Martyrs. *Undecimilla* a diminutive of *Undecima* was a woman's name, because I suppose she was the eleventh child of her parents."

NUMBER III. In the third compartment is represented the martyrdom of St. Alban. The illuminator has, but I believe without any good authority, placed the regal crown upon the head of this Saint; the general opinion is, that he was a Roman by birth, and a person of some distinction. According to an old MS. which I have in my own possession, he was beheaded the 10th of July A. D. 286, and with this account Bede also agrees, who informs us, that the martyrdom of St. Alban happened during the persecution of the Christians under Dioclesian.

In the first Volume of *The Manners and Customs of the English*, the reader will find among the delineations copied from a MS. of Mathew Paris, the miraculous manner in which the bones of this Saint were found by Offa, king of Mercia, who erected a stately abbey at Verulum, now called St. Alban's, in honor of him.



P L A T E II.

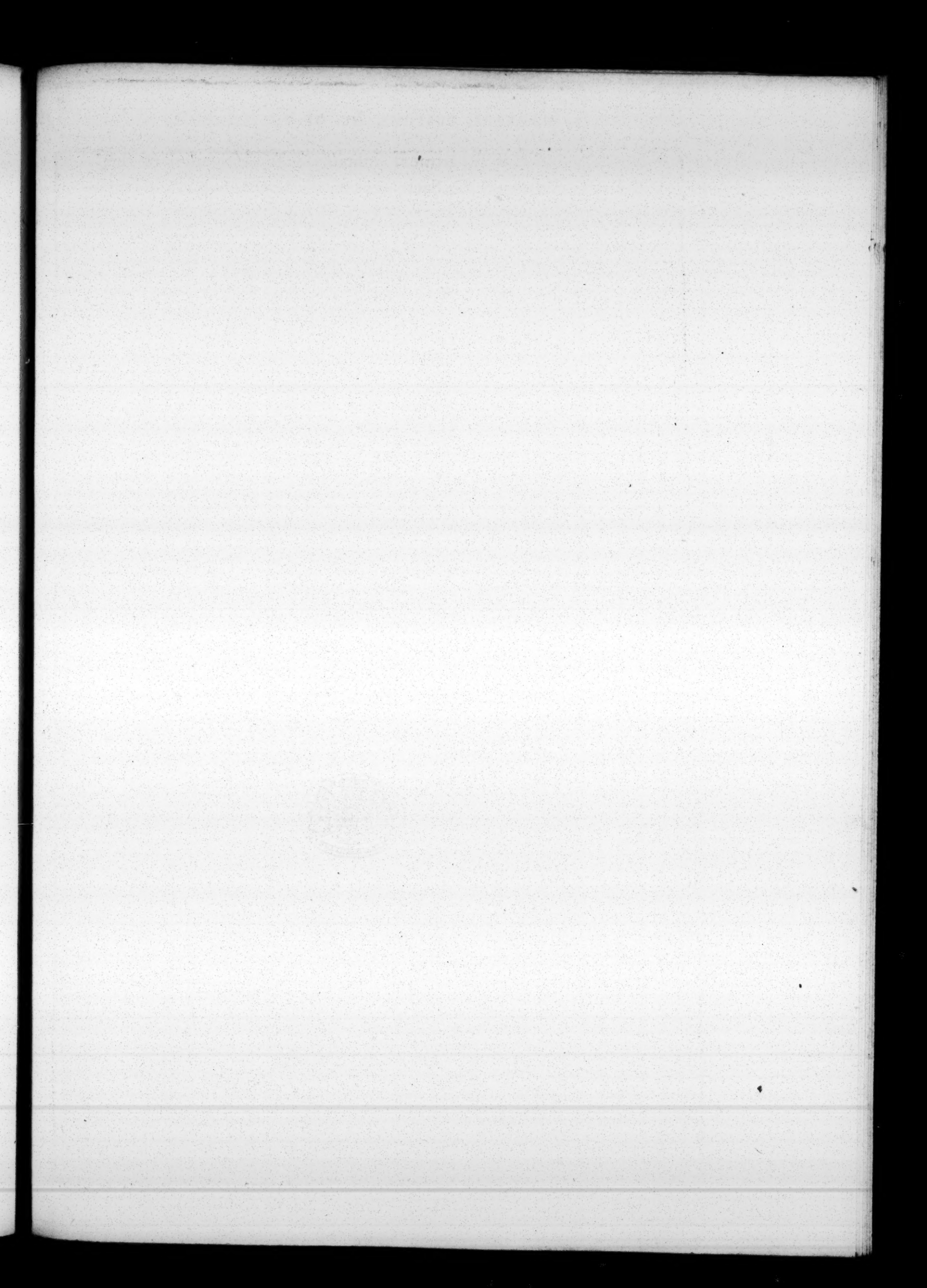
NUMBER I. **T**HE first compartment of this plate represents the Condemnation of Edmund king of the East Angles. The personage seated upon the throne, with a crown upon his head, is Hinguar the son of Lodbroc the Dane. Lodbroc, according to some authors, came accidentally into Norfolk, and was entertained by Edmund. His expertness in hawking excited the jealousy of Bern, falconer to the king, and he slew him. The murder being discovered, Bern was banished from England, and going into Denmark, met with Hinguar the son of Lodbroc, to whom he mentioned the death of his father, but declared that he was slain by the express command of Edmund. Hinguar came with a large company of Danes into England, in order to revenge the murder of his father; and having secured the person of King Edmund, condemned him to be shot to death with arrows. Other authors, who admit not of the truth of this story, which indeed in its various circumstances favors too much of romance, attribute the death of this king, to his pious, and unshaken adherence to the Christian religion; and this opinion seems to be justified by his subsequent canonization, and by the great honors which were afterwards paid to his memory.

NUMBER II. In the second compartment is drawn the death of king Edmund, which, according to the abovementioned MS. in my own possession, happened on the twelfth day of December, in the year of our Lord 870. His body was first privately buried; but being afterwards discovered in a miraculous manner, was re-interred with great solemnity at Bury, in Suffolk, where an Abbey was erected and dedicated to him.

NUMBER

NUMBER III. The third compartment contains a representation of the ancient mode of administering the Sacrament of the Lord's Supper. This curious delineation does not appear to require any further explanation.

This plate, if placed in proper order, should follow the two succeeding ones, but as St. Alban and St. Edmund appear to have actually suffered in the defence of Christianity, and to have had an Abbey built in honour of each of them, I classed them as near together as the nature of the work would admit of.





P L A T E I I I .

NUMBER I. **I**N the upper compartment of this plate Oswald king of Northumberland is represented with his army, proceeding against the king of Mercia, who had invaded his dominions.

All our historians agree that Oswald was a man of much piety, and of an amiable disposition. By his valour he united the kingdoms of Bernicia, and Deira, and made himself sole monarch over all the Northumbers. The glory he acquired by his martial conduct, as well as the great accession of power, which was the result of his conquests, excited the envy and jealousy of Penda, king of Mercia, a man whose restless and ferocious disposition rendered him capable of undertaking the most daring enterprises. Without any previous information, or regular declaration of war, he entered the dominions of Oswald, at the head of a large army, and ravaged the country with fire and sword wherever he came. Oswald collected all the forces together that he could upon so sudden an emergency, and both armies met at a place called Maserfield, in Shropshire, where, after a long and bloody conflict, the Northumbers were totally routed, and Oswald himself slain. This battle was fought on the fifth day of August, A. D. 642.

NUMBER II. The second compartment contains a delineation of the Battle at Maserfield, and Oswald is represented as falling from his horse, wounded by the Mercian king. Numberless are the miracles which have been attributed to Oswald after his death, and Bede informs us, that in his time the right hand of that unfortunate prince was preserved in the Church of Peterborough; concerning which the Monkish writers have related this story:—One day while he was sitting at dinner, he sent from his own table, a large silver dish full of meat, with orders that it should be given to the poor, and the dish itself broken into pieces and divided amongst them; upon which Aidan, one of the Roman missionaries who was present, took the king by the right hand, and said, “*May this hand never perish.*”

NUMBER III. In the bottom compartment of this plate is delineated one of the fabulous miracles attributed to the Virgin Mary. The resuscitated corps of a warrior appears rising from the tomb, to whom she presents a coat of mail, an angel attends upon her with a spear and an helmet. For the sake of these martial implements, especially the coat, or shirt, of mail, I was induced to engrave the delineation.





P L A T E I V .

NUMBER I. **T**HE delineation copied in the top compartment of this plate represents Cenelm, king of Mercia, with his attendants, hunting.

Cenelm was very young when he succeeded Cenwulf in the kingdom of Mercia. All our historians I believe agree, that his death was premature, though they differ widely with respect to the cause of it, whether it was by accident or design. Malmfbury, who inclines to the former opinion, concisely informs us, that his sister Quendreda, without any malicious intention, was the innocent occasion of his death; but the particulars of the accident are not related. On the other hand, the more modern writers accuse Quendreda either of slaying him herself, or causing him to be slain, in order to facilitate her own ascent to the throne of Mercia. They tell us in general, that he was assassinated while he was hunting; and that after the murder was committed, his body was secretly buried in or near the place where he was slain; and with this opinion our illuminator evidently agreed. The MS. which I have mentioned before, says that he was murdered on the 16th of August, A. D. 819.

NUMBER II. In the second compartment, the Regicides are represented in the act of throwing the dead body of the king into a pit. The monkish writers, who are always fond of the miraculous, have upon this occasion invented a very ridiculous story of a bird, which carried an inscription to Rome, by means of which the place was discovered where the corps of the unfortunate prince had been secreted; from whence it was taken and buried with great solemnity in the church of Winchomb, in Gloucestershire.

NUMBER III. The delineation contained in the bottom compartment of this plate does not refer to any particular history, it is given to show the ancient habits of the Abbess, the Nun, and the Anchorite. The building
behind

behind the Anchorite is intended by the delineator to represent the cell, or hermitage, in which he made his residence;—from the slightness of the drawing but little judgment can be formed concerning the materials of which this little structure consisted.



P L A T E V.

NUMBER I. **T**HE Royal Personage represented in the upper compartment of this plate with his attendants hunting, is Edward, surnamed the Martyr.

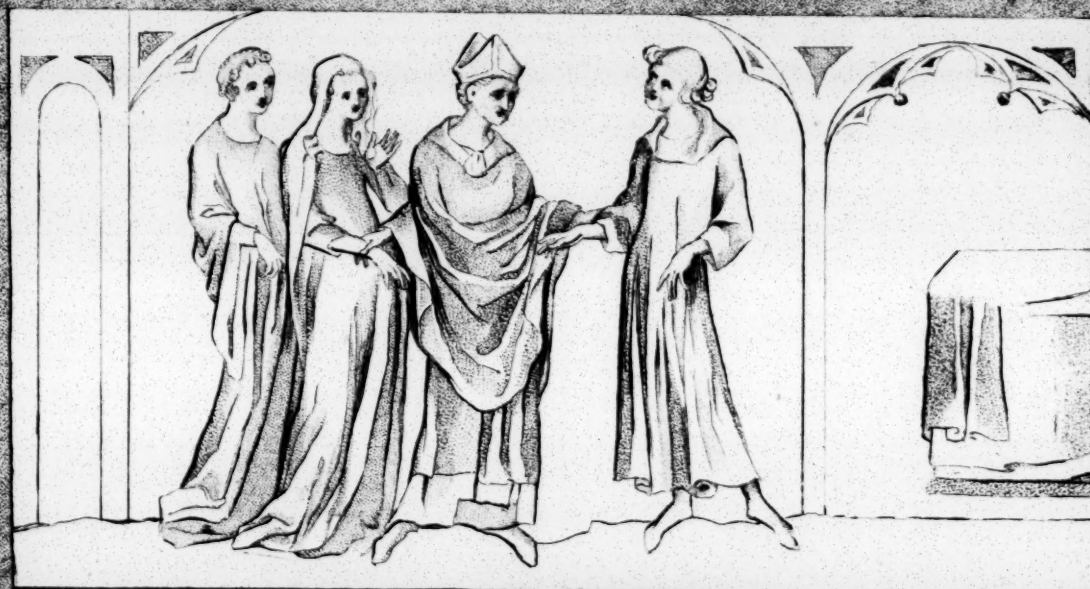
NUMBER II. In the second compartment is delineated the manner in which that unfortunate prince was basely assassinated. The illuminator has attended very closely to the historical account of this infamous transaction; the principal circumstances of which are as follow: The young monarch being hunting in the Isle of Purbeck, as he pursued the game through a wood he passed near to Corfe Castle, the habitation of his step mother Ælfrida, and willing to pay his respects to her, called at the gate of the castle: When it was made known that the king waited to see her she came out to him and entreated him to alight; but being intent upon his sport, he would not comply with her request, and only begged that a cup of wine might be brought to slake his thirst. The servant who presented the cup to him, being before-hand instructed by his mistress, stabbed him with a sword while he was drinking. The king, finding himself wounded, clapped his spurs to the horse, and endeavoured to make his escape; but fainting with the loss of blood, he fell from the saddle, and one of his feet being intangled in the stirrup, he was dragged up and down for a considerable time, and at last left dead in the wood. According to the MS. in my possession, which I have quoted before, this murder was committed on the 15th day of April, A. D. 978. The corps was first privately buried at Warham; but three years afterwards it was taken from thence, and re-interred with great pomp and solemnity at Shaftsbury.

Ælfrida was instigated to perpetrate this inhuman action, by the ambitious desire which she had entertained of seating her own son Æthelred upon the throne of England.

NUMBER III. The delineation copied in the lower compartment of this plate, and all of them contained in the seven plates which follow, relate to

the life and transactions of Thomas Becket, whose history and character are so generally known, that no more will I presume be deemed necessary in the present publication, than a concise account of the subjects, in the order that they stand, without filling up the intermediate spaces of time, for which the reader must be referred to the histories of this country; or particularly to the Life of Henry the Second, by Lord Littleton, where, in the second volume, he will meet with ample satisfaction.

Becket's father, who is represented in this delineation, is said to have been a citizen of London, and was probably a merchant. Brompton informs us that his baptismal name was Gilbert, and that he lived on the spot where St. Thomas's Hospital now stands. It is generally agreed that Gilbert's wife was a foreigner, and according to some authors a native of Syria; conformable to this idea, our illuminator, in the present design, has drawn the lady departing from her relations, who are depicted cross legged, and seated upon the ground, agreeable to the custom of the Eastern countries; but Brompton says that she was the daughter of a Saracen, who had taken Gilbert Becket prisoner as he went on a pilgrimage to the Holy Land.



P L A T E VI.

GILBERT BECKET having brought the lady who had committed herself to his protection, into his native country, prevailed upon her to embrace the doctrines of Christianity, and caused her to be baptized previous to their marriage.

NUMBER I. The Baptismal Ceremony is represented in the upper compartment of this plate. From the circumstance of two bishops attending upon this occasion. and the solemn manner in which the ceremony appears to be performed, we may safely conclude, that the illuminator did by no means agree with the more modern authors concerning the extreme indigence of Gilbert Becket, but rather that he thought directly contrary to them. Brompton tells us that he had been sheriff of London, and from the same writer we learn, that the Christian name of Becket's lady was Matilda; but on what authority he speaks I do not pretend to determine.

NUMBER II. In the middle compartment is delineated the solemnization of the nuptials between Gilbert Becket and his lady.

NUMBER III. In the third compartment we see represented Thomas Becket, soon after his birth, wrapped in swaddling cloths, and laid in a cradle by the side of his mother's bed.

In all of the ancient delineations which have fallen under my observation, representing the baptism of adults, I have constantly remarked, that the person baptized is drawn naked, or covered with a dress made to fit close to every part of the body, which from the size of the font, we may conceive to be half immersed in the water. In some marginal drawings of much earlier date than the present, I have found that a large vessel like a bathing tub is substituted for the font; a remarkable one of this kind occurs in a MS. in the
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the Royal Library, at the British Museum, marked 13. E. VI. over which is written in Latin, “ *Lucius, the first king baptized in England.*”

I do not see that there is any appearance of a ring used in the marriage ceremony of Becket and his Lady.

As these drawings are very neatly, and without doubt accurately executed, the reader will, I trust, examine with much pleasure the difference of manners, in the course of four or five centuries.



P L A T E VII.

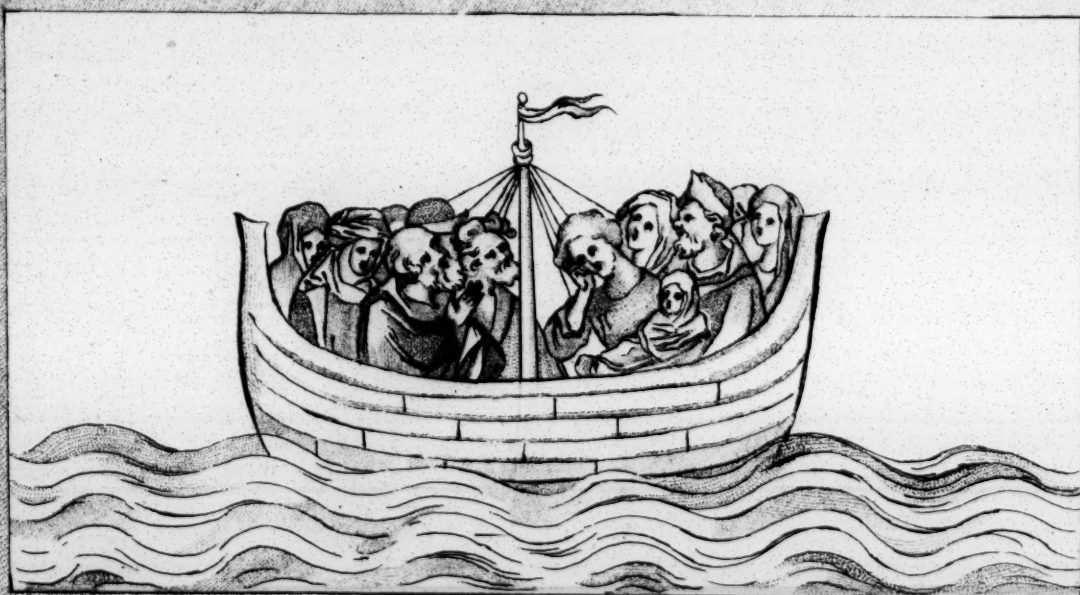
NUMBER I. **A**LL the intermediate circumstances relative to the life and transactions of Thomas Becket, from infancy to manhood, are passed over by our illuminator; and in the upper compartment of this plate he is represented receiving from king Henry the second, a letter sealed with the royal signet, constituting him Chancellor of England. Becket is said to have supported the office with great ostentation and profuseness; but as he appeared to have been perfectly devoted to the service of his sovereign, the king in return, took every opportunity of advancing his fortune.

NUMBER II. In the year of our Lord 1163 he was promoted to the See of Canterbury, and the solemnity of his consecration is depicted in the middle compartment of this plate. Having attained to that exalted dignity, as if he had nothing left to hope for from the favour of his Royal master, he threw off all appearance of respect and compliance; and was afterwards as resolute in his opposition to the will of the king, as he had been obsequious in obeying it before. The king, on the other hand, incensed by the ungrateful behaviour of the archbishop, withdrew his protection, and from a friend became a bitter enemy. Violent disputes were fomented between them, which were supported with unequalled pride and obstinacy on the part of Becket, who could not be prevailed upon, either by intreaties, or by threatenings, to comply with the king's command, which upon all occasions he set at defiance.

NUMBER III. But perhaps the haughty and overbearing disposition of the prelate was in no instance more forcibly manifested than in his refusing to
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obey the summons when cited to appear and answer to the charges alledged against him by the king. He afterwards presumed to approach the royal presence, holding the cross in his own hand, and habited in the pontifical robes of his office, and there openly expressed his disapprobation of the king's conduct, which transaction is very spiritedly represented in the lower compartment of this plate.





P L A T E VIII.

THE daring and unprecedented step which Becket had taken in appearing at court, in the insolent manner before mentioned, so highly incensed the king, that he caused judgment to be instantly pronounced against him. In consequence of which he was apprehended as a traitor; but having by some means extricated himself from the hands of those who had taken him into custody, he fled without delay, secretly, to Sandwich, under the covert of a borrowed name, and embarked for Flanders, having first made his appeal to the See of Rome.

NUMBER I. In the delineation contained in the top compartment of this plate the Metropolitan is represented on ship-board, proceeding towards Flanders.

When the king heard of the departure, or rather flight, of Becket from England, and that he had appealed to the Pope; he was incensed to the greatest degree. Not satisfied with seizing upon his possessions, to his own use, he extended his resentment to the relations of the haughty prelate, causing all of them to be banished, not even excepting women and young children.

NUMBER II. The above circumstance is particularly attended to by our illuminator, and in the middle compartment of this plate, the king is represented denouncing, himself, the severe sentence. The manner in which the unfortunate relatives of Becket are prepared for their journey is well worthy of observation. I cannot properly ascertain the rank of that officer who stands at the king's left hand, bearing a mace upon his shoulder, and holding in his right hand a glove. The figure seated immediately behind the
king,

king, in the lower compartment of plate VII. is undoubtedly intended for the same person ; as the countenance, and the cap which he wears appear to me sufficiently to testify, notwithstanding he is there drawn without the mace.

NUMBER III. In the bottom compartment of this plate, the relations of Becket, are represented in a ship, upon the sea, following him into Flanders.





P L A T E IX.

NUMBER I. **T**HE delineation copied in the top compartment of this plate represents the banished relations of Becket, after they were landed in Flanders, journeying in search of him.

NUMBER II. The interview between the archbishop and his friends, is delineated in the middle compartment of this plate. They informed him of the rigorous sentence which had been pronounced against them, by the king, made known their wants, and implored his protection. There is great expression of anger in the action and countenance of the proud prelate, as he is drawn by the illuminator. Becket it seems complained very bitterly, against the injustice of the king's conduct; but it does not appear that he was able to afford assistance, of any great extent, to his suffering relatives; for he himself declares, in his letter to the Pope, that those unfortunate dependants were reduced to very great hardships.

NUMBER III. The bottom compartment contains the Archbishop's interview with the Pope, when he took the ring from his finger and presented it to his holiness, this action was considered as a formal resignation of his See into the hands of the Roman Pontiff. Not only the king, but the generality of the clergy of England were offended at Becket's submission to the Pope, which they considered as a precedent of a very dangerous import; and it was the occasion of many serious disputes, between the party who supported the prerogative of the king, and the favourers of the Archbishop. Becket himself was not behind hand in fomenting these discords, seeking every opportunity he could to oppose the determinations of the king, and to stir up the minds of his subjects against him.

There could be no doubt but that the submission of Becket to the Pope would effectually ensure his protection. His Holiness returned to the Archbishop the insignia of his office, and confirmed him in his dignity. His power, however, did not extend so far as to restore him to his See; his menaces were despised by the king, who considered Becket as an insolent traitor.





P L A T E X.

NUMBER I. **T**HE delineation copied in the upper compartment of this plate, represents the Archbishop, in the habit of his office, seated at the Pope's right hand; the table is covered before them, and in the front a servant is kneeling and tasting the wine, previous to his offering it to the Pontiff or his guests. This design, the illuminator, I apprehend, has given in order to show how highly the English prelate stood in favour with his holiness.

NUMBER II. The Pope finding that he could not prevail upon the king of England to restore Becket to his See, and that a reconciliation between them did not seem likely to take place very suddenly, thought proper, till something more permanent could be done for him, to recommend him to the protection of the Abbot of Pontigni, a religious house in Burgundy: This circumstance claimed the illuminator's attention, and accordingly, in the middle compartment, we see represented, the Abbot, with his fraternity, in a very friendly manner, receiving the Archbishop on his arrival at Pontigni.

After long altercations, through the intercession of the king of France, and the partizans of Becket, king Henry was prevailed upon to consent to a second interview with the Archbishop. A former interview had taken place, which is not noticed by our illuminator, but through the fullen obstinacy of Becket, was not productive of any good effect.

Previous to his meeting with the king, Becket, in order to prepare himself for his *spiritual combat*, as it is called, went from the Abbey of Pontigni to a church at Soissons, to visit the sepulchre of Saint Draufius; and it is said that he watched all night before the shrine of that Saint. He watched
also

also a second night before the shrine of Gregory the Great, whom he considered as the founder of the English church; and a third night before the altar of the blessed Virgin, whom he regarded as his patroness.

NUMBER III. The delineation copied in the lower compartment of this plate, without doubt refers to one of the above-mentioned Vigils; but to which of them it is most strictly applicable, I am at a loss to determine.



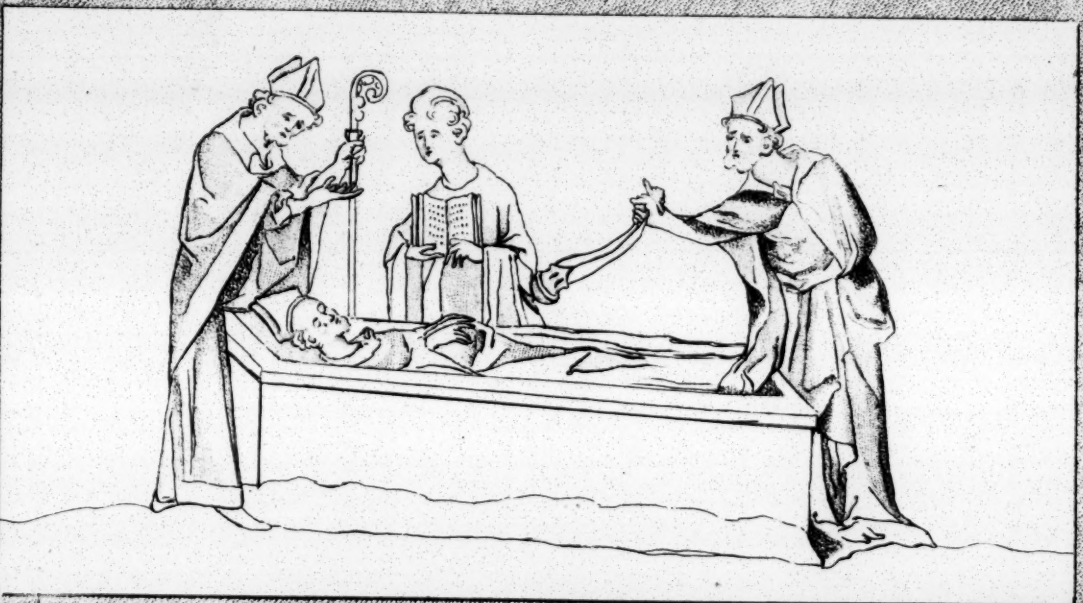
P L A T E X I.

NUMBER I. **I**N the upper compartment of this plate is delineated the interview between the king and Becket: They are represented taking each other's hand, in token of their being reconciled. The illuminator has well expressed the reluctance with which this shew of friendship was performed. From the subsequent behaviour of both parties, it is evident that a hearty reconciliation was by no means the effect of the meeting; however, it seems to have answered the present purpose of both, to disguise their real sentiments upon this occasion.

NUMBER II. In consequence of the apparent reconciliation, Becket was restored to his See, and is accordingly represented, in the middle compartment of this plate, returning to England. He had not been long reinstated in his former power, before his proud and revengeful spirit manifested itself in several instances; and he still continued to act upon the same arbitrary principles as had occasioned his disgrace.

The king, who remained abroad, was continually hearing complaints against the conduct of Becket; and we may reasonably suppose, that his dislike of him was not lessened by them. Our historians inform us, that one day, as the king was sitting at dinner, some fresh instance of Becket's insolence being mentioned, he lamented that he had no faithful servant who would free him from so turbulent an enemy. This intimation of what he desired, fell not unnoticed to the ground; four knights, who attended at the court, entered into a confederacy together to destroy the Archbishop, and followed him into England to effect their purpose: Their design was not kept so secret, but that information of it reached the ears of Becket, who was several times warned to beware of them.

NUMBER III. The illuminator has attended to the circumstance before mentioned, and in the lower compartment of the present plate, we see the Archbishop seated at table, in his apartments at Canterbury; and a messenger is represented upon his knees before him, giving him information, that the four knights, his avowed enemies, had armed themselves, and only waited for an opportunity to destroy him; but, with his usual obstinacy, he neglected the salutary advice of his friends, resolving to enter the church as usual, and perform in person the duties of his function.





P L A T E X I I .

NUMBER I. **I**N the top compartment of this plate is delineated the death of Becket. The four knights, whose names were, William de Tracy, Hugh de Morville, Richard Britton, and Reginald Fitzurse, entered the church, compleatly armed, and having found the Archbishop officiating at the high altar, after some short altercation, flew him there. This murder was committed with aggravated circumstances of brutal inhumanity; such as cutting off a part from his skull, and casting the brains about upon the pavement of the church. Becket was slain in the beginning of January, A. D. 1171.

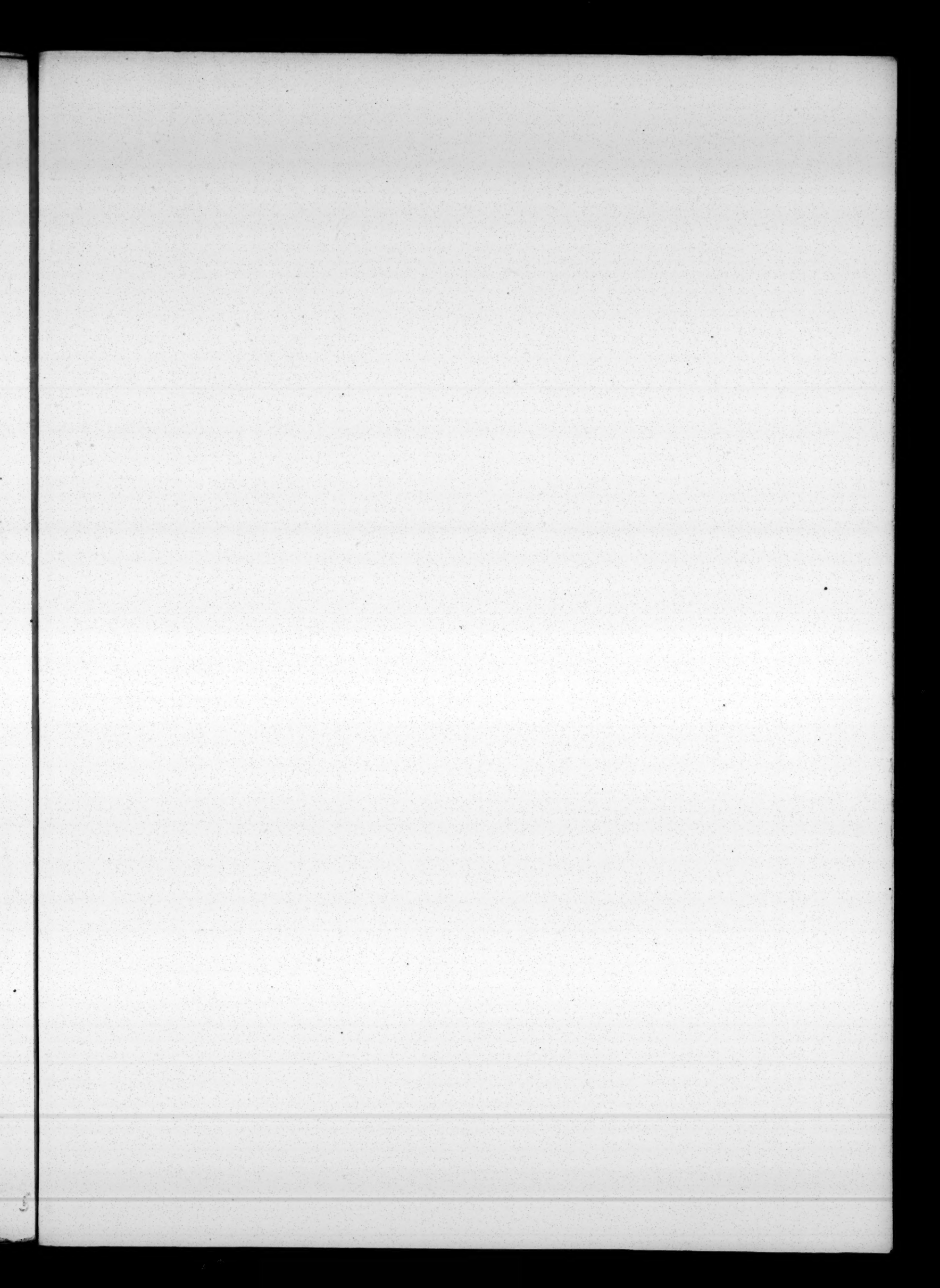
The king, when he heard of the murder of Becket, expressed great sorrow, and abjured his having been intentionally concerned in it. By way of penance, some time after, he walked bare-footed to the tomb of that unfortunate prelate, where he submitted, voluntarily, to the ecclesiastic scourge.

NUMBER II. The burial of Becket is represented in the middle compartment of this plate.

NUMBER III. In the third compartment, the illuminator, who was probably himself an ecclesiastic, in order the better to justify his hero's claim to the title of a Saint, has depicted his reception into Paradise. The Spirit of the Prelate, supported by two Angels, is introduced to our blessed Redeemer, before whom he kneels, with great humility, holding his mitre in his left hand.

Innumerable are the miracles attributed to this Saint after his death; and the shrine, wherein his corps was contained, for beauty and riches, was scarcely to be equalled. The following description of it, taken from Dart's History of Canterbury Cathedral, may not, perhaps, be thought improper
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in this place: "It was built," says he, "about a man's height, all of
 "stone, then upward of timber, plain; within which was a chest of iron,
 "containing the bones of Thomas Becket, skull and all, with the wound of
 "his death, and the piece of his skull laid in the same wound. The timber
 "work of this shrine on the outside, was covered with plates of gold, da-
 "masked and imbossed with wires of gold, garnished with broches, images,
 "angels, chains, precious stones, and great orient pearls." Erasmus thus
 describes it: "They drew up with cords, a chest or case of wood, and
 "then there was seen a chest or coffin of gold, and inestimable riches.
 "Gold was the meanest thing that was there. It shone all over, and sparkled
 "and glittered with jewels, which were very rare and precious, and of an
 "extraordinary size: Some of them were bigger than a goose's egg. The
 "Prior took a white wand, and touched every jewel, telling what it was,
 "the French name, the value, and the donor of it; for the chief of them
 "were gifts of monarchs." Thus for Erasmus: "Soon after which the
 "shrine was demolished, the treasures of it seized to the king's use;
 "which filled two great chests, which six or eight men could scarcely con-
 "vey out of the church, and at the same time his bones were taken out
 "and burned upon the pavement of the said church."



in this place: “ It was built,” says he, “ about a man’s height, all of
“ stone, then upward of timber, plain ; within which was a chest of iron,
“ containing the bones of Thomas Becket, skull and all, with the wound of
“ his death, and the piece of his skull laid in the same wound. The timber
“ work of this shrine on the outside, was covered with plates of gold, da-
“ masked and imbossed with wires of gold, garnished with broches, images,
“ angels, chains, precious stones, and great orient pearls.” Erasmus thus
describes it : “ They drew up with cords, a chest or case of wood, and
“ then there was seen a chest or coffin of gold, and inestimable riches.
“ Gold was the meanest thing that was there. It shone all over, and sparkled
“ and glittered with jewels, which were very rare and precious, and of an
“ extraordinary size : Some of them were bigger than a goose’s egg. The
“ Prior took a white wand, and touched every jewel, telling what it was,
“ the French name, the value, and the donor of it ; for the chief of them
“ were gifts of monarchs.” Thus for Erasmus : “ Soon after which the
“ shrine was demolished, the treasures of it seized to the king’s use ;
“ which filled two great chests, which six or eight men could scarcely con-
“ vey out of the church, and at the same time his bones were taken out
“ and burned upon the pavement of the said church.”

